

John F. Goucher

Number

ORIENTAL

EDUCATION.

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ORIENTAL EDUCATION.

THE EDUCATIONAL PROBLEM IN INDIA.

BY REV. B. H. BADLEY, LUCKNOW.

THE education of the two hundred millions of people who crowd the vast plains of British India—one sixth of the earth's population—is a herculean task, the very vastness of which has, no doubt, in some measure influenced the rulers of the land during the past century, begetting doubts as to whether or not these great masses, seemingly so contented in their manifest degradation, should be left alone to pass away as their fathers, firm in the belief that the whole circle of human knowledge is contained in Sanskrit writings. That the task has been attempted, and that a beginning has been made, reflects to the credit of the nation to which, in the providence of God, the destinies of India have been intrusted, while the active interest in educational affairs manifested by the present Governor-General of India promises much for the future of this great land.

“The educational system of India is not of indigenous growth, but of foreign construction.” The indigenous

schools, few in number, are so loosely managed, so carelessly conducted, so poorly attended, that they are hardly worth even mention.

The present state of education in India is indicated in the following statistics, compiled (with no small research) from the latest available educational reports of the various provinces of the empire:

1. UNIVERSITY EDUCATION.		Schools.	Pupils.
Colleges		82	6,766
II. SECONDARY SCHOOLS.			
1. High Schools—English.....	457		57,125
2. Middle Schools—English.....	1,467		78,944
3. Middle Schools—Vernacular..	2,827		111,657
4. Lower Schools—Vernacular...	1,701		58,001
III. PRIMARY SCHOOLS.			
Primary Schools.....	66,208		1,609,914
IV. FEMALE SCHOOLS.			
Female Schools.....	2,507		101,171
V. SPECIAL SCHOOLS.			
Special Schools.....	1,561		18,484
Total	76,810		2,042,060

The government expenditure on these schools for the year 1881 was \$5,233,792; expenditures from other sources, municipalities, missionary societies, native princes, etc., \$3,183,241. Total, \$8,417,033.*

* In the public schools of the United States there are ten million pupils. The government expenditure upon these schools is \$80,000,000.

Other statistical items, showing the distribution of these schools, etc., are as follows:

	Schools.	Pupils.	Per cent. of Pupils to Populat'n.
Bengal.....	47,507	928,489	1.37
Bombay	5,343	316,974	1.36
Madras	10,533	286,379	.85
North-west Provinces and Oudh..	6,594	225,403	.49
Punjab	2,088	104,923	.55
Central Provinces.....	1,437	79,551	.95
Assam.....	1,287	40,671	.84
Hyderabad.....	875	32,221	1.04
Mysore	1,087	42,657	.79
Coorg.....	59	2,792	1.65
Total.....	76,810	2,042,060	

As to race and creed, the statistics of the Madras Presidency, (where missions have been longest established,) which are full of significance, may be given as follows:

	Pupils.	Proportion of Pop- ulation to one Pupil.
Hindus.....	214,811	112
Native Christians.....	27,274	18
Mohammedans.....	18,777	99
Europeans.....	5,317	8
Others, (Pariahs, etc.).....	2,200	2,177
Total.....	268,379	

In this Presidency (with a population of thirty-one millions) the native Christians show the largest proportionate increase for the year. The fact that, of the Pariahs, only one is in school out of two thousand one

hundred and seventy-seven, shows how sadly these poor people are neglected.

Want of space prevents the introduction of other statistical tables, and for the same reason comment upon the preceding statistics is omitted. It may be added, in passing, that in the Bombay Presidency the average number of square miles to each village school is forty-four; in Assam, twenty-eight; in Hyderabad, twenty; in the Punjab, nineteen; in Madras, sixteen.

In speaking of the educational system of India, we may mention:

I. University Education.—In the year 1857 the three universities of Calcutta, Madras, and Bombay were incorporated “for the purpose of ascertaining, by means of examination, the persons who have acquired proficiency in different branches of literature, science, and art, and of rewarding them by academical degrees.” To these was added, in 1882, the University of the Punjab, which has for its special object the cultivation of the Oriental languages. The Governor-General of India is the Chancellor of these universities, each of which has its vice-chancellor and fellows, the latter composed of European and Hindustanee gentlemen distinguished as authors and scholars. These universities arrange for an examination for degrees to be held annually, appointing examiners who prepare and examine the papers presented. These examinations are held contemporaneously in all parts of India. They include:

1. *University Entrance Examination, or Matriculation.*—This is held on the first Monday in December in the metropolitan and various other cities of India—Agra,

Delhi, Lahore, Lucknow, etc. Any person, wherever educated, may be admitted to this examination, provided he is upward of fifteen and a half years old. Each candidate pays a fee of \$5 before being examined. The examination is conducted by means of printed papers, the same papers being used at every place at which the examination is held. The Calcutta University papers are used throughout Bengal, the Madras throughout the Madras Presidency, etc. In this examination the total number of candidates in 1879 of the three universities was seven thousand one hundred and forty-seven. The number is increasing every year.

2. *First Examination in Arts.*—This is held on the first Monday in December at Calcutta and other cities. Any under-graduate of the university may be admitted to this examination, provided he has prosecuted a regular course of study in any affiliated institution * for not less than two academical years after passing the entrance examination. The examination fee is \$10. The examination is by means of printed papers. In 1879 there were one thousand seven hundred and eighty-seven candidates.

3. *Bachelor of Arts.*—This examination is held at Calcutta and elsewhere during the first week in January. Any under-graduate of the university may be admitted, provided he has prosecuted a regular course of study in any affiliated institution for not less than two academical years after passing the first examination in Arts. The

* Institutions or departments of institutions may be affiliated in arts, law, medicine, and civil engineering, upon giving satisfactory evidence of ability for teaching up to the same standard.

fee is \$15. Printed papers are used. In 1879-80 there were five hundred and ninety-seven candidates for this degree.

4. *Honors in Arts*.—This examination is held annually in the first week in February. Any candidate who passes the B.A. examination within four academical years from the date of his passing the entrance examination, may, at the honor examination next ensuing, or at that of the following year, be examined for honors in one or more of the following branches: (1) Language; (2) History; (3) Mathematics; (4) Natural and Physical Sciences; (5) Mental and Moral Philosophy. The fee is \$25.

5. Every Bachelor of Arts who has obtained honors in Arts is entitled to the degree of Master of Arts without further examination or fee. In 1879-80, in three universities, the number of candidates for this degree was thirty-three.

Examinations are also held and degrees conferred in Law, Medicine, and Civil Engineering, similar to those in England and America.

II. Secondary Instruction.—This includes high-schools (which prepare students for matriculation) and middle-schools, (a grade lower,) both Anglo-vernacular and vernacular.

III. Primary Instruction.—Primary schools in India are of all kinds. Beginning with the alphabet, they teach up to various stands in different parts of the land. In some schools grammar is taught; in some, geography as well; but in most only the three common branches, reading, writing, and arithmetic, are taught.

In many parts of India the beginners are taught to write the letters in sand; in others, wooden slates are used, upon which the pupils write with reed pens dipped in chalk-water. As a rule the teachers in these schools are lacking in efficiency, and discharge their duties in a most perfunctory manner. As the time for the annual inspection draws near they put forth special efforts in order to keep their places; but when this critical period is passed their enthusiasm dies away. Many of them are afflicted with a disease common to the Orient—laziness. There is great need of normal and training schools, and one of the happiest results of the spread of education in India will be the developing a better class of teachers.

Primary instruction in India has not received the attention it should have had. In the famous Education Dispatch of 1854 the Home Government directed the Indian officials to take proper measures for the development of popular education; but the growing popularity of the English college in the larger cities has led to the general neglect of popular education. Last year the government of India appointed an Educational Commission to inquire chiefly into the present state of elementary education throughout the empire, and the means by which this can every-where be extended and improved. This committee visited all parts of India, and summoned as witnesses scores of missionaries, European and native teachers, government educational officers, and others, who gave their opinion as to the great educational problem in India. Nine out of ten of these witnesses expressed the opinion that government

should spend less money on its colleges and much more on popular education; and that, in order to effect this, if need be, some of the government colleges should be closed. The committee has probably finished its work ere this, and by the close of the year (1883) we shall hear of the passage of a new educational act, providing for the general extension of primary schools throughout India. Most missionaries are heartily in favor of this new scheme, and will do all in their power to make it a success. It is highly creditable to the missionary fraternity that so large a part of the educational work of India is in their hands. Schools destroy idolatry, and prepare the way for the Gospel. We trust the day may soon come—it cannot come too soon—when the millions of children in India shall have the opportunity of attending school; when the thousands of towns and villages in which not an iota of mental or moral instruction is now given shall be favored with well-organized schools, which shall serve as powerful agencies in dissipating the superstition and ignorance now so prevalent, and shall be the means of leading many millions to the feet of the world's Redeemer.

In this connection it gives us great pleasure to speak of the opportune gifts to the North India Conference of the Rev. J. F. Goucher and another gentleman, of Baltimore, whose name has not been made public. Mr. Goucher has established fifty village schools, and endowed one hundred special scholarships in connection with our work in the Province of Rohilcund. The other gentleman has established thirty (perhaps more) village schools in the Province of Oudh. These schools

will be productive of great good; they will bring light and gladness to many village homes; they will greatly enlarge the influence of the missionaries in the rural districts; they will prove a blessing to our village Christians; and in many places they will form the *nuclei* of churches. Of the students, the most promising will be promoted to the high schools, and be prepared for service in the Church as preachers, teachers, colporteurs, etc. May God bless these thoughtful benefactors, and raise up many like them all through the Church!

Along with these primary schools the need of high schools will be apparent to every one who investigates the subject. These are needed (1) to supplement the work of the lower schools. It would be disastrous to allow our pupils to leave our mission schools and go to government schools at the very period when we can most effectually influence them for good. If we had only primary schools we could hope to keep our students only three or four years, instead of six or eight, as we desire. One year in a government school, where the teachers are opposed to Christianity, would do much toward leading the pupil away from the earlier teachings he had received; he would gradually lose his interest in missionary work, and would probably take up some profession in which he would, in a measure, be lost to the mission. Our brightest boys would thus become lawyers and clerks, instead of preachers and teachers. Our educational scheme in India would not be complete without a high school for every province. (2) High schools tend to counteract the influence of government schools. The latter are sometimes super-

intended by European freethinkers or infidels, and in other instances by Hindus or Mohammedans prejudiced against and hostile to Christianity. The schools are professedly neutral, and yet, from the nature of the case, their influence is against the foreigners' religion. We have known a teacher in a government high school punish a student simply for attending the mission Sunday-school. One such man can keep a score such boys away from the missionary's influence. In these government schools text-books of a questionable character—many of them the so-called "sacred books" of the Hindus—are introduced; their use every day tends to establish the heathen pupils in the faith of their fathers. In our mission schools the daily use of the Bible has, of course, the opposite effect. (3) High schools advance the interest of our native Christian community. The converts whom God has given us—their number is rapidly increasing—desire and appreciate the highest educational advantages that can be afforded; they feel that their children have a fairer chance in mission than in government schools; they may not be educated themselves, but they have the laudable desire to see their children well educated, that these may rise to a higher plane, and be more useful and influential than their fathers.

Our Church in India has a rare opportunity before it in regard to educational work. There, as here, Methodism must mean schools of all grades, an intelligent people, prominence in every movement for the amelioration of humanity. Let us stand by our schools; in no other way can we achieve the highest success.

CHINESE MISSION SCHOOLS.

FOWLER UNIVERSITY, KIUKIANG, CHINA.

THIS institution is located in the mission building of the Central China mission, which was purchased in 1868 for \$6,000. It was originally built as a hotel at twice that expense; is situated in the "Band," or "Foreign Concession," near the river; is constructed of brick and stone, eighty-six by sixty-six feet, two stories high, with fourteen rooms. It has been in former years used for mission residences and a chapel, but is now devoted entirely, with exception of the part occupied by one mission family, to school uses.

At the annual meeting of the mission in 1880 general oversight of the day school established in the mission was committed to Rev. T. C. Carter, who was also appointed director of a proposed school of higher grade—"Boys' Training School." Such a school was opened early in 1881 in the above-mentioned building. It soon received the name "Fowler University," at desire of the mission, in honor of Rev. C. H. Fowler, LL.D., Missionary Secretary, and in view of an early expansion of the course of instruction. The institution opened with fifteen young men from the best families in Kiukiang in the English department, and an equal number in the Chinese. Mr. Carter was soon compelled by failing health to return to the United States, and was suc-

ceeded, in the direction, by C. F. Kupfer. The next year N. J. Hunnex was engaged as teacher of English.

The report for 1882 shows an attendance of twenty-two boys in the Chinese department, being mostly promising pupils selected from the different day schools. There were twenty pupils in the English department which were chiefly from the families of wealthy merchants, two being, however, the sons of mandarins. All in the English department pay tuition, which is applied to the expense of the Chinese department. The students are mostly from the city and day scholars.

In the English department, the English language, reading, writing, spelling, arithmetic, and geography are taught. In the Chinese, the Chinese classics, geography, and astronomy, the Bible, the Catechism, and evidences of Christianity—all in Chinese. The grade of instruction provided here is equal to that of the best Chinese schools in the provinces, besides the added studies. The marked influence of the university is already seen in causing the government to open several new schools, to meet the new popular demand for education.

Spiritual results of the new enterprisc are not yet apparent, but it is evident that a large class of intelligent young men can be reached through this means who cannot be brought at once under the influence of evangelistic work. The university is already well housed, but it greatly needs suitable apparatus for teaching and an extended corps of instructors.

GIRLS' BOARDING-SCHOOL, KIUKIANG.

This school was opened in January, 1873, in the commodious mission house of the Parent Board, by the Misses Gertrude Howe and Lucy H. Hoag, sent out for the purpose by the Woman's Foreign Missionary Society. Beginning with three pupils, the number increased to twelve before the close of the school year. Kiukiang is a "literary city;" some women were found who were able to read, and the school at once excited interest, visitors coming from ten miles around. After the first year separate hired premises were occupied within the "Foreign Concession." These, however, were not well adapted to the purpose; and early in 1876, after much difficulty in securing it, land was purchased by the Woman's Society within the city for the erection of a school building and "home." The location is about one mile distant from the "Concession," in an old part of the city not yet recovered from the devastations of the rebellion, on high and healthy ground near the south wall. The site adjoins that of the Parent Society's city property.

The two houses for home and school respectively were occupied, in a partly finished state, by October 1, 1876. The school building, costing \$2,400, is a good structure of brick, two stories in height, the lower part devoted to a double school-room, dining-room, and kitchen; the upper story to dormitories. The whole property, including the house, is now valued at \$7,000.

Miss Delia Howe was sent out in 1879, and, besides her evangelistic work, aided her sister somewhat in the

care of the school, but was compelled by the state of her health to return home early in 1882. Miss Hoag had also returned to the United States in 1879, where she has since remained. A native male teacher has been much of the time employed, and for several years a native matron, Mrs. Tong, who is described as "faithful and useful, self-possessed, dignified, and gentle in her ways, with unusual tact in management."

The number of pupils was reported as twenty-three after the opening of the new building; it reached forty-seven at the end of the school year in 1878; the report for 1882 shows forty pupils and nine orphans (or foundlings.) The girls come from the middle and lower classes, and are all supported by the Woman's Society at an expense of about \$20 or \$22 per pupil. A few are from the city itself, but nearly all come from the neighboring region within a radius of ten miles. The day-school pupils are taught separately from the boarding pupils. They are taught to read and write in Chinese, reading extensively and committing to memory Chinese classics, are taught the Scriptures in Chinese, and are given a clear knowledge of Bible truth and general Bible history. They learn also arithmetic, geography, and music, vocal and instrumental. They are taught household industry. Some, being foundlings, have been brought up from infancy in the school. All seem much attached to the school. Some of the older girls have remained five or six years. A good proportion have been regularly graduated. Some have married heathen husbands. And all profess to be striving to live as Christians. Daily prayers are observed and a

daily Bible lesson given to each pupil with personal application. Sunday-school and Sunday service are attended, and two or three prayer and singing meetings during the week. Attendance: 1880, thirty-seven; 1881, twenty-five; 1882, forty. Calendar: School year opens September 1; ends June 30.

MISSION TRAINING SCHOOL, PEKING.

The necessity of a systematic course of instruction to train candidates for the native ministry was, of course, early felt in the North China Mission, and supplied by the efforts of the superintendent, Rev. H. H. Lowry. In 1878 two students were reported in the course, and the following year the number had increased to seven, three months being devoted to school attendance. Two of these pupils were regular helpers in evangelistic work, and some of the others were employed part of the summer as colporteurs, while others were enabled by the instruction received in the school to assist the "helpers" in their own neighborhoods. The native preacher, Te Jui, has rendered valuable assistance in the instruction, and, in 1880, acted as supply in the general management of the school.

In 1881 Rev. F. D. Gamewell was associated in the instruction; and Mrs. Lowry, Mrs. Davis, and Mrs. Willit assisted. The next year Rev. W. F. Hobart was added, with Mrs. Hobart. A new building was erected in 1882 for this and the boarding-school.

With the aid of certain members of other missions in Peking a scientific and popular course of lectures was

delivered in the chapel for both schools in the winter of 1882-3, which proved successful and profitable. Attendance: 1882, ten.

In 1883 Rev. J. H. Pyke served in the Training School. This school has already furnished the mission with a majority of our native preachers. During 1883 there were six in attendance, three of whom have been recommended for license to preach, and each of the others has been employed in some form of mission work since the close of the term.

BOYS' BOARDING-SCHOOL, PEKING.

This school was established in 1879, under direction of Rev. H. H. Lowry, superintendent of the mission. It took the place of the Boys' Day School, and in the report of the next year counted six Christian boys in attendance. Some of these were also drawn from the day school at Tientsin. The number was doubled the next year, but there was at that time lack of funds to support any considerable increase of pupils. A few of the boys brought their clothing from home, this being the extent of "self-support."

The school occupied separate premises in the Mission Compound, in the south-east portion of the "Tartar City," which were inadequate to the purpose. An appropriation was received in 1882, and new buildings erected for accommodation of the boarding and training schools. A pupil of the latter school was for a time in 1880 employed to assist in teaching. The instructors for 1882 were, besides the director, the Revs. F. D.

Gamewell and W. F. Hobart, assisted by Mrs. Lowry, Mrs. Davis, and Mrs. Hobart.

The course of study embraces the Chinese classics, arithmetic, and geography, the Bible, evidences of Christianity, outlines of theology, and "the rationale of Christian missions." The boarding-school shared in the advantages of the lectures delivered in the chapel for both schools and the public in the winter of 1882-3. Attendance: 1882, twenty-two.

The new building for the Boys' Training School was completed by the end of October, 1883. The main school-room is equipped with foreign desks and maps, and it is to be hoped that these surroundings in themselves will not be without educational effect. The highest number in attendance during the year was thirty-one, four of whom were self-supporting, and two paid tuition. The present rule is, that no boy will be received who will not at least furnish his own clothing. Instruction has been given in both the native classics and Christian literature. A select number are studying English. It is proposed to make English only a secondary consideration, and to limit the number to those who give promise of greatest attainment in its study. Special care has been given to religious instruction of the boys. The Sunday-school lessons were always well prepared; preaching and Sabbath services attended; the Thursday evening prayer-meeting, the daily morning chapel exercises, and a prayer-meeting in the afternoons, conducted by the students themselves. The school year is divided into two terms, and examinations, held at the close of each, evinced good progress on the part of the scholars.

GIRLS' BOARDING-SCHOOL, PEKING.

This school was opened under the auspices of the Woman's Foreign Missionary Society, early in 1872, by the Misses Mary Q. Porter and Maria Brown. There was much promise in undertaking this enterprise, as there is no place in China where, according to the testimony of Dr. L. N. Wheeler, then superintendent of our North China Mission, the native women are more accessible. Two houses with ample courts in a portion of the Mission Compound, which is located in the southeast corner of the "Tartar City," not far from the Observatory, were transferred to the Woman's Society; one of the houses, completed in August, 1872, serving for the school. A native Christian male teacher was soon secured, and a native matron obtained from the American Board Mission.

Early in the next year eight pupils were reported in attendance, "bright looking, intelligent girls." During the second year fifteen received instruction. The report for 1876-7 showed that four of the pupils had become members of Church, and several others gave evidences of conversion. In December, 1875, Miss L. A. Campbell arrived as re-enforcement to replace Miss Brown, who had been married to Rev. G. R. Davis, of the Parent Society, and during 1877 she had entire supervision of the school, with the assistance of Mrs. Davis, while Miss Porter (who returned at the end of the year) was absent in the United States. A public examination in June of that year showed the average standing of the pupils as $97\frac{1}{2}$. Miss Campbell's

lamented death occurred May 18, 1878, and she was succeeded by Miss Clara M. Cushman. Miss Porter, who had been for so many years the faithful and successful directress of the school, went to Tientsin in the fall of 1881 to establish a training school for evangelistic work, and was the next year married to Rev. F. D. Gamewell, of the Parent Society, Miss Cushman having direction of the school in 1882, with the co-operation of the Misses Annie B. Sears and Elizabeth Yates. Mrs. C. M. Jewell arrived out to aid in the school in July, 1882.

Increase in the number of pupils rendered it necessary, in the fall of 1878, to provide better accommodations, and the former building was enlarged, though being still insufficient. The school-room is furnished with desks from America, and the floor is constructed of boards, instead of the usual Chinese brick. This property is valued at \$6,800. All the pupils are accommodated in the building under charge of a matron.

Very few of the pupils belong in the city. Some come from a distance of several hundred miles. They are mostly from the poorer classes, though now a selection from the more wealthy may be made, as the applicants are numerous. They have been supported on the scholarship system at \$30 a year, some forty scholarships being now taken in America.

Instruction is given in arithmetic and geography, remarkable success being apparent, especially in mental arithmetic. The Chinese classics are committed to memory with great facility. Chinese is also taught in "Romanized characters." Diligent progress is made in

the Scriptures, Bible history, and "Harmony of the Gospels," a large number of the pupils being able to repeat the entire gospels from memory. The examination marks have reached a high figure, in some cases not less than one hundred. Some of the pupils have been employed to aid in the instruction. There is, as yet, no regularly graduating course. Some of the pupils, on leaving the school, have married "helpers" in the mission work; others, in pursuance of early betrothal vows, have married into heathen homes.

The religious spirit is predominant, all the girls considering themselves Christians, or "believers." In 1879-80 there were five members of Church and seven probationers. These twelve had formed, unbeknown to the directress, a missionary society among themselves, and became members of the "North China Woman's Foreign Missionary Society, Auxiliary." Several conversions among the women of Peking have occurred through the influence of the school. Attendance: 1880, thirty-three; 1881, thirty-eight; 1882, fifty. Calendar: School year begins September 1; ends with examination, July 1.

EDUCATION IN JAPAN.

BY REV. M. C. HARRIS, MISSIONARY.

FOR centuries past the Japanese have recognized the importance of education. They have a proverb which well illustrates the national love of knowledge: "One letter (Chinese character) is equal to a thousand pieces of gold." A large proportion of the people do regard knowledge as of more value than silver or gold. The youth are stimulated in the pursuit of learning by the lives of great scholars who have, through devotion to study, achieved eminence. Parents cheerfully make great sacrifices that their sons may be educated. The fact that, in proportion to the population of the country, there are more persons able to read and write than in Europe or the United States, will justify the above statements.

Until the year 1837 the Chinese system of instruction obtained generally throughout the country, and learning consisted, for the most part, in a knowledge of Chinese history, classics, morals of Confucius and Mencius, and a mastery of several thousand Chinese letters, and a minute acquaintance with Japanese history. Mathematics was despised as a branch of knowledge, and considered fit only for the petty merchant.

The natural sciences, botany excepted, were wholly ignored.

In the year 1873, however, the old school system was formally abolished, and the new national scheme of education, modeled after Western methods, was introduced in its place. This new system provided for the establishment of eight universities, thirty-two colleges, two hundred and fifty-six grammar, and fifty-five thousand elementary, schools. The whole empire in the same year was divided into seven school districts, and one elementary school provided for every six hundred inhabitants. The whole system is based on the primary school, and ascends, through the middle and normal schools, to those for foreign languages and colleges for special sciences, culminating in the great Imperial University.

We have not been able to procure the latest educational statistics. But, according to the report for 1879, the above scheme had only been partially realized. There were in existence at that date twenty-five thousand four hundred and fifty-nine primary schools, in which were employed fifty-nine thousand eight hundred and twenty-five teachers, being attended by two million one hundred and sixty-two thousand nine hundred and sixty-six boys and girls, ranging in age from six to fourteen years. Of the whole number of children in attendance, only five hundred and sixty-eight thousand two hundred and twenty were girls. As shown by this report for 1879, only 33.9 per cent. of the children were in attendance, leaving a balance of three million one hundred and fifty-eight thousand children who are not in these schools.

In the intermediate department there were three hundred and eighty-nine schools, nine hundred and ten teachers, twenty-three of whom were women, and twenty thousand five hundred and twenty-two scholars. Special colleges for law, medicine, navigation, mathematics, and civil engineering, and naval and military academies, have been founded, most of them by the government. These are largely attended. In the Imperial University there were, in 1879, seven hundred and ten students, and fifty-six professors, twenty-four of whom were foreigners. Japanese instructors are fast taking the place of the foreigners in the university and all the departments of instruction.

FEMALE EDUCATION.

Within the past few years there has been developed a deep interest in the education of women. With but few exceptions, the education of women had been wholly neglected in the past. Now the empress has become the patroness of female education, and, in the year 1876, founded a normal college in Tokio for the training of women as teachers. Already a considerable number of women are employed in teaching in the elementary schools. In 1879 there were one thousand five hundred and fifty-eight thus employed. A large number of young ladies are pursuing a course of study in the normal colleges, having teaching in view. Mr. Tanaka, the accomplished scholar and successful educator, now chief of the Department of Education, is a firm believer in the value of women as teachers. He says: "The

education of children should be so conducted as to develop grace and gentleness of manner. This result is attained sooner under female teachers."

CHRISTIAN SCHOOLS FOR JAPANESE GIRLS.

Since 1874 the Woman's Foreign Missionary Societies of America have founded some fifteen seminaries for girls, and there are now gathered into these Christian homes of instruction, according to the report for 1882, five hundred and sixty-six girls and young ladies. Over fifty single lady missionaries are supported by the above societies, most of whom are connected with the schools as teachers. The Woman's Foreign Missionary Society of the Methodist.Episcopal Church has ten teachers and three large schools of the seminary grade. There are now in attendance one hundred and twenty-five scholars. Without a single exception the schools founded and conducted by these excellent missionary ladies have been successful, and most of them have been so to a remarkable degree. A large majority of the scholars are led to accept Christ while in these homes. To them is imparted the ideal of a Christian home. They go forth from these schools to become the wives of Christian preachers and laymen, and thus the Christian home is founded. The value of the work in this respect is far beyond our power to understand away from the field.

These schools for girls are growing in favor with the intelligent classes. For example, Mr. Itagaki, a former member of the emperor's cabinet, and at present at the

head of the great liberal party of Japan, years ago sent his daughters to a Christian school in Osaka. A large number of Japanese not only consent to have their daughters attend these schools, but pay, and that willingly, all the expenses of their education. The thoughtful men recognize the great superiority of our Christian women in intelligence and character, and are only too glad to place their own girls under their instruction and example. And though they are not Christians themselves, yet they have little or no objection to their children becoming Christians. For they regard Christianity as being incomparably better than Buddhism.

CHRISTIAN SCHOOLS FOR YOUNG MEN.

Of these there are sixty-three, conducted by the various Protestant Churches operating in the country, and in addition seven theological schools have been founded, and are in a flourishing condition. The number of scholars in the mixed schools is about two thousand five hundred. In our Methodist mission there are two schools of an academic grade, the Cobleigh Institute at Nagasaki, and the Anglo-Japanese College of Tokio; there are about one hundred and fifty young men now attending these schools. The American Board has founded a training school in Kiyoto. This institution, though only a few years old, has been very prosperous, and is now a recognized power in Central and Southern Japan. The Presbyterian Churches have established a college at Tokio, which is crowded with students, and is very successful. Concerning all these

educational institutions, it may be said that they have been powerful agencies in converting Japanese youth. Most of the native preachers and many of our influential laymen were converted while students. They entered these Christian academies with strong prejudices against Christianity and religion in general. To their great surprise they were brought under the power of the Gospel, which changes the heart and life, and are now living witnesses to their countrymen of its saving power.

By the establishment of these schools of a higher grade, intelligent Japanese have been convinced that Christianity is a true friend of higher education and progress; and they are willing to place their sons in these schools to be educated, cheerfully paying the expenses of their instruction. It is only in exceptional cases that students are aided by the missions.

Again, it is the duty of the Church to provide schools of the higher grade, because the government schools, while professedly neutral in religious matters, are really hot-beds of atheism and scientific materialism. In these government institutions no code of morality is recognized. As a consequence of this lack of the religious and moral sentiments, the students are becoming recklessly immoral. The Japanese youth are ready to imbibe the most dangerous views in all moral and religious questions. The most effective agency for reaching the large number of young men of the middle class is unquestionably the Christian college. The founding of our Anglo-Japanese University is a most important step in this direction. The school has been successful thus

far. Quite a proportion of the students have been converted within a few months just past. Rev. Mr. Goucher has devised liberal things in behalf of this institution, and already we see the fruit of his noble benefactions. More schools and better schools, Christian schools of higher grades, are now urgently needed in Japan.

THE END.

